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### ACC ENDS WITH MESSAGE

### OF SUPPORT FOR TUTU

by Ruth Nicastro  
Diocese of Los Angeles

DPS 87107

SINGAPORE (DPS, May 14) -- The Anglican Consultative Council's meeting here ended on a somber note as the Archbishop of Canterbury, Dr. Robert Runcie, reported on an exchange of messages with Archbishop Desmond Tutu of Capetown, offering prayerful support to him and the Church following gains by pro-apartheid forces in the recent South African elections.

Upon learning of a post-election press conference Tutu held, Runcie said "We hear on the radio your response to the result of the whites-only election, with its sense of foreboding for what the future may hold.

"The Council has passed an extensive resolution as an act of solidarity and support for all the Church of the Province (of Southern Africa) is trying to achieve in the name of the Lord."

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DPS 87107/2

He said, "May God continue to uphold and sustain you, however deep the darkness around you, and give justice and peace to your land." The message concluded, "with the love, intercession and thanksgiving of all your friends here."

The resolution condemned apartheid and decried the current detention of prisoners, including children, without charge or trial, by the government of South Africa. It also condemned acts of aggression on frontline states and called for sanctions and disinvestment from the South African economy. (See DPS 87100)

At his press conference, Tutu said, "I believe we have entered the dark ages in the history of our country."

"Although we have said, quite rightly, that this election was an irrelevance for the black community, if it had gone slightly differently then it would have sent some signal of hope."

"Now we have a right wing government that has been confirmed in a right wing view, we have the possibility of an extreme right wing opposition. So, I believe we are going to see an escalation in the intransigence of this government -- an escalation in oppression and intolerance of any dissent."

He said the curb of any protest against detention without trial would double. "We are going to have an increase in state-sponsored terrorism against the black civilian population of this country so that the despondency that has been in the air, as it were, and the anger in the black community will also deepen." (Text of Archbishop Tutu's comments is attached.)

"But do remember that peaceful protest is hardly going to be tolerated," he said.

"We really have a one-party system with the trimmings of a multi-party dispensation, a one party system that is going to be sliding into totalitarianism or a 'Banana' Republic."

#### POWER STRUGGLES FEATURE IN SOCIAL ORDER REPORT

The Christianity and the Social Order section of the Council brought in a wide range of concerns relating to the church's role in the world.

In doing so, it acknowledged the contribution to the section of reports from two networks -- "Peace and Justice" and "Family and Community" -- which met in Singapore prior to the full meeting.



From both these groups, the section heard stories from around the world of people suffering from the denial of their political, civil and social rights as well as from violence, both domestic and external. The stories included accounts of countries devastated by debt.

Accepting the report presented by the section chairman, Simon Chiwanga of Tanzania, the Council responded by passing resolutions on nearly all of the issues identified.

### INTERNATIONAL DEBT

The Council approved suggestions that all nations of the world should review policies of the World Bank and the International Monetary Fund, identify ways that financial institutions might reschedule or forgive debts, agree on a strategy for bilateral and multilateral aid and review various international trade agreements.

The Council then called on member churches to act on behalf of the poor and powerless in matters relating to international debt, challenge governments to review issues raised in the report and channel questions and issues through the Communion's representative at the United Nations.

Among other resolutions relating to the Christianity and Social Order report, the Council:

- "Deplored any and all expressions of racism" including those which exist within Church structures;
- Asked churches to engage in educational and public campaigns against militarism, and requested that this subject be put on the agenda for the Lambeth Conference;
- Affirmed numerous benefits brought about by modern technology, but asked churches to help governments use technology which strengthens local community development appropriate to a particular region;
- Urged churches to take advantage of modern media in their teaching and evangelism as well as in their own systems of communication, assist their members to "exercise critical discernment" in television viewing and work for freedom of information and a decrease in the portrayal of pornography and excessive violence;
- Asked the ACC Standing Committee to commission a theological study of the understanding of creation in terms of ecology;
- Noted the emergence of varying forms of religious fundamentalism as programs of political ideology and asked that this matter be put on the agenda for the Lambeth Conference, 1988.



DPS 87107/4

### ORDINATION OF WOMEN

Recognizing that Anglican unity was strained by a diversity of belief and practice over the ordination of women, they also drew up guidelines to strengthen the fellowship and understanding between member provinces. It was acknowledged that the possibility of a woman being consecrated a bishop in the United States or Canada gave added urgency to this task.

Provinces were asked to commit themselves to remain in communion with one another and to respect each other's decision making processes. The Archbishop of Canterbury's role in maintaining unity was acknowledged and encouraged. The ACC would be the vehicle for regular consultation between provinces.

Within the province, it was said, the bishops should commit themselves to remain in communion with each other, with the understanding that none be compelled to ordain a woman and that no member of the church be forced to accept the priestly ministry of a woman.

A report to the Council rehearsed the arguments for and against the ordination of women and offered some new thoughts on the way the church's faith and order "evolved" from the Bible, concluding that the ordination of women may be a justifiable development.

Provinces which had already ordained women described their experiences, and these were generally favorable. It was recognised that Roman Catholic and Orthodox Churches were disappointed by the Anglican ordination of women, but the continuation of ecumenical dialogue was encouraged.

Browning has been an important force in the Mission and Ministry section, which was assigned the matter of the ordination of women and the possible election of a woman to the episcopate. That section brought its report to the Council to unanimous acclaim, both from those favoring the ordination of women and those opposing it. The paper focussed on maintaining the unity of the Communion. Provinces were asked to be sensitive to one another in this matter, and also to ordained women and women "whose hopes for ordination cannot yet be realized."

The Presiding Bishop said he had been pleased at the openness with which people had listened to each other, noting that "this is one of the main purposes of the Consultative Council". He said he had



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appreciated the great sensitivity with which members entered into the discussion, both in the section and in the plenary.

One of the most impressive things, Browning said, had been the show of witness by people from the Third World on the matter, and their "growing awareness of gifts of women."

"The wider Communion is moving to a consensus on the ordination of women", the Presiding Bishop said.

A report also reviewed the church's mission in the light of other preparatory documents. In these, the church's mission agencies were asked to co-operate more in mission strategy across the Communion and to be more open with the "receiving" churches. Evangelism was also the responsibility of the local church, it said.

The report said human development and evangelism were both parts of mission and that the church needed to share information about mission via an international data bank.

A new book, Open to the Spirit, in which members of the Anglican family relate how they see renewal, was supplemented by experiences described by members of Council.

The report recalled the balance of word and sacrament emphasised in Anglicanism and considered that preaching needed greater attention if this balance was to be maintained. Congregations and clergy should be open to the Holy Spirit in preaching, prayers, and worship. In order for people to fulfill their proper tasks, they would need to redesign their work patterns, the report said. It said those who spoke of a personal "charismatic experience" and those who did not should trust and respect each other.

The Council upheld the equality of women and men before God and, "in the exercise of their God-given gifts," in the leadership of the church. It affirmed that both parents have significant role in the care of raising of children and, while upholding marriage and family as important ideals, pointed to the needs and contributions of single people in the Church's life.

Churches were asked to reassess their theological and pastoral understanding of marriage, divorce, widowhood, remarriage and single-ness. They were asked to examine how pornography and prostitution exploit women and children and to work toward inclusive language in liturgy and church publications "where possible and culturally appropriate."



DPS 87107/6

### PALESTINE/ISRAEL

Recognizing that the Palestine/Israel conflict continues to be at the heart of much strife in the Middle East, the council affirmed the existence of the State of Israel, including its right to secure borders, and also the civic and human rights of all living within those borders. At the same time it rejected interpretations of scripture which considered the present state of Israel to be the fulfilment of biblical prophecy.

Acknowledging injustices done to Palestinians in the creation of that state, the Council also affirmed the right of Palestinians to self determination, including the possible establishment of their own state.

### AIDS

Besides mention from the networks, some 17 documents on AIDS had come to the section from the provinces, confirming the virutually universal concern about the disease. The section delineated a dual role for the church in dealing with what is becoming a world crisis:

- Educating people about the disease itself, and
- Pastoral concern for persons with AIDS, their families and friends, their caregivers and those scientists seeking a cure.

The Council first urged all people to examine their own life styles with reference to spread of the disease, upholding "fidelity within marriage and chastity outside it." It asked churches to develop theological and pastoral guidelines on dealing with the matter appropriate to their own cultures and biblical understandings, called on churches to work with governments in educating the public about AIDS, and encouraged continued prayer for persons with AIDS and all those involved with them.

The official proceedings of ACC-7 Singapore will be published in book form at the end of July 1987 and will be distributed to the provinces of the Anglican Communion for study and reflection and will be available to the Church world-wide.

The Anglican Consultative Council is an international assembly of the Anglican Communion which brings together bishops, clergy and laity to work on common Anglican concerns.

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DPS 87107/7

The Council, which was formed after the 1968 Lambeth Conference, saw the need for a more frequent and representative contact between the churches of the Anglican family than was a possible through a once-a-decade conference of bishops. The ACC meets every two or three years, and its present policy is to meet in different parts of the world.

The ACC does not have legislative powers. Each self-governing church draws on advice and information from the ACC and makes decisions in the light of local needs and culture.

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### Picture Caption

#### **Anglican Consultative Council Seventh Meeting**

(87107/1) Archbishop of Canterbury Robert Runcie (at microphone) addresses delegates to the seventh meeting of the Anglican Consultative Council, held in Singapore this spring. Behind the archbishop is the seal designed for the conference, which includes the Chinese characters meaning "One Lord, One Faith, One Baptism." Also at the table are, from left, Colin Craston, Liverpool, England, vice-chairman; Archdeacon Yong Ping Chung of Malaysia, chairman; Runcie; Canon Samuel Van Culin, secretary general; and Deidre Hoban, assistant to Van Culin.

(87107/2) Bob Byers, associate general secretary for communication, (standing, right) chats with Episcopal Church lay delegate Pam Chinnis during a break at the ACC-7 plenary sessions in Singapore early in May. Chinnis, who is vice-president of the General Convention House of Deputies, was later elected to the ACC standing committee.

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**Text of Press Statement by  
The Most Rev. Desmond M. Tutu  
Archbishop of Capetown**

I would like to start off by saying that I believe we have entered the dark ages in the history of our country.

Although we have said, quite rightly, that this election was an irrelevance for the black community, if it had gone slightly differently, then it would have sent some signal of hope. Now we have a right wing government that has been confirmed in a right-wing view and we have the possibility of an extreme right-wing opposition party. So, I believe that we are going to see an escalation in the intransigence of this government, an escalation in oppression and intolerance of any dissent and double of which we have had recently with the curb on any protest against detention without trial. We are going to have an increase in state sponsored terrorism against the black civilian population of this country so that the despondency that has been in the air as it were will deepen and the anger in the black community will also deepen, where there is still even now an amazing degree of goodwill.

We are going to see, I think, an increase in protest from the black community. We are going to see a heightening of resistance and we are going to see things such as stay-aways becoming the order of the day. But do remember that peaceful protest is hardly going to be tolerated.

I think that the PFP (progressive party) suffered as I think they should have from their mistrust, their alliance with the NRP (governing party) made it possible for them to project the image of fair, credible and unambiguous alternative and my plea to the PFP is one that we made a long time ago, get out of parliament because you have given the world the impression that we have a parliamentary democracy, multi-party democracy when now it is quite clear that we have a total charade. The true position is now being exposed, that we really do have a one party system with the trimmings of a multi-party dispensation. A one party system that is going to be sliding into totalitarianism or "banana" republic.



I believe what we have seen here is an example of what I call the Esau principle. You know Esau and Jacob, where someone gives up a long-term good for something that is going to be tangible in the immediate future. You know Esau sold his birthright for a mess of potage. The whites want endless privileges and the populace has told them that we will enable you to maintain those privileges, and they are probably right in the short-term. In the long-term their best interests would have been served by their willingness to share. Someone has said that if you refuse to share in the end you are going to lose everything. It seems to me that we are going to have to call on the international community to intensify the pressure applied to the South African government because to me it is almost a desperate measure, it is our last, our very last chance for bringing about a resolution of the crisis of our country reasonably peacefully. And it is that international pressure which was one of the most important causative factors to the disaffection.

That happened in the Afrikaaner community, and I would think that we must not, as it were, under-play what has, in fact, happened that the monolith, the Afrikaaner monolith is no longer what it was. There is a disintegration that is happening and I would not myself write off the 300 or so academics in Stellenbosch and the resignation of people like Wimpie De Klerk and so on. I think that those are very significant things. But I would say at the present time that one is feeling despondent. I think, I mean that our situation, humanly speaking, is hopeless.

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CHINNIS ELECTED TO

ACC STANDING COMMITTEE

DPS 87108

SINGAPORE (DPS, May 14) -- U.S. delegate Pamela Chinnis has been elected to the Standing Committee of the Anglican Consultative Council, meeting here April 26-May 9. Also elected were Archbishop Robert Eames of Ireland, Juillio Lonzano of South America and Edgar Bradley of New Zealand.

Chinnis, who is vice president of the House of Deputies of the General Convention, served an earlier term as a delegate to ACC-4 in Ontario, Canada, in 1979. Noting changes she had observed here at ACC-7, Chinnis said that the Council has become a "much more sophisticated body" since that time. All parts of the Communion seemed to be taking the Council much more seriously, Chinnis said. "It has become a real factor in the life of the Churches."

Referring to this meeting's extensive discussions on authority in the Anglican Communion, Chinnis said she believed the authority of the ACC would be enhanced by these and continuing discussions at the 1988 Lambeth Conference, because it is the one body which includes all three orders -- "People look to it as the representative body," she said, although she expressed disappointment that there are not more women delegates. She will be the only woman on the Standing Committee.

Chinnis is one of the three U.S. delegates to ACC, the others being the Very Rev. Frederick Borsch, dean of the Chapel at Princeton University, and Presiding Bishop Edmond L. Browning.

Borsch, completing his term at this meeting, commented, "Probably the greatest value of the ACC is found in people. From all over the world, from their many cultures, in which they experienced God, they bring different perspectives to the theological and societal issues we face. Meeting together is a kind of partial fulfillment of the biblical prophecy that people shall come from the East and West and sit at table in the Kingdom of God."

Borsch served in the section on Dogmatic and Pastoral Affairs. His voice has been heard frequently in plenary sessions, particularly in an effort to keep before Council the importance of laity in the Church's life and decision making and to remind them of justice issues regarding women.

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PROPOSALS TO NOMINATING

COMMITTEE RUNNING HIGH

DPS 87109

ST. LOUIS (DPS, May 14) -- A proposal for screening recommendations was reviewed when the Joint Standing Committee on Nominations met at the Thompson Retreat Center here in early spring.

The committee, convened by its chairman, the Rt. Rev. Richard M. Trelease, Jr., discussed the topic after deciding that the process should be considered before potential nominees are screened. The pro-active stance of the Committee in soliciting recommendations for nomination resulted in an unusually large number of names being received before the initial screening date of Feb. 1, 1987. The final deadline for the submission of names to the Committee is Sept. 1, 1987.

Among the requirements discussed for each position was time commitment. The Committee felt it was essential for proposed nominees to be aware of the number of days necessary annually to fulfill the responsibilities of the office. These include: 25 days for the Executive Council, 15 for the Church Pension Fund and ten each for the General Board of Examining Chaplains and the board of General Theological Seminary.

Offices for which nominations will be made to General Convention by the committees are: 12 persons for six-year terms on the Church Pension Fund, to be elected in the House of Deputies and confirmed by the House of Bishops; ten members of the Executive Council -- two bishops, two clerics and six lay persons for six-year terms -- and one cleric for a three-year term to fill the unexpired term of the Rev. George Bates, who was elected bishop of Utah. Also to be elected are 11 members of the General Board of Examining Chaplains -- two bishops, three presbyters with pastoral cures, three theological seminary faculty or members of other educational institutions and three lay persons; and six members of the board of General Theological Seminary -- two bishops, two clerics and two lay persons.

Any member of the Church may propose nominees to the committee, but proposers are asked to remember that in submitting names they are making recommendations and not nominations. Forms for making proposals may be obtained from either the diocesan bishop or from the Rt. Rev. Richard M. Trelease, Jr., 4304 Carlisle, N. E. Albuquerque, NM 87107.

The next meeting of the Committee is scheduled for Oct. 13-14.

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APSO BISHOPS

ISSUE PASTORAL

DPS 87110

CORAOPOLIS, Pa. (DPS, May 14) -- The May Board of Governor's meeting of the Appalachian People's Service Organization (APSO) saw the the issuing of a pastoral letter by attending bishops, admission of the coalition's 15th member and the election of the group's first woman president -- who also happens to be the first layperson to hold that office.

The focus of the meeting was on how the Episcopal Church, through APSO, can best meet the challenge to the churches outlined in "Economic Transformation: The Applachian Challenge," the report of the Working Group on the Appalachian Economic Crisis to the Commission on Religion in Appalachia (CORA). (Copies of the report are available for \$5.00 from APSO, P.O. Box 1007, Blacksburg, VA 24060.)

One strategy developed in response to the report is the Appal-lachian Pastoral issued by bishops who attended the meeting. The Pas-toral uses the example of a town called Stony Bottom to outline economic conditions in the region. Noting that "There are presently more Appala-chians poorer and living in poverty than when the War on Poverty was declared twenty-three years ago," the bishops add, "Into this region God has called the Episcopal Church. By mutual consent and common cause, The Appalachian People's Service Organization has become a significant presence for The Episcopal Church." They list signs of hope in the region and call upon the Church for response through dialogue, struggle for change and commitment "to a unity of action that transcends the boundaries of our various parochial loyalties." The Pastoral will be circulated throughout the Church for awareness and response. (Eds.:  
**text follows)**

The newest APSO member is the Diocese of Upper South Carolina, joining the Dioceses of Atlanta, Bethlehem, Central Pennsylvania, East Tennessee, Lexington, Maryland, North Carolina, Ohio, Pittsburgh, South-ern Ohio, Southwestern Virginia, Tennessee, West Virginia and Western North Carolina in that coalition.

The Board's new president is Patricia Selwood of Norton, Ohio. The Rt. Rev. Robert P. Atkinson, Bishop of West Virginia, was chosen vice-president. Re-elected were the Rev. Stephen Alexander, Newport, Ky.; secretary, and Lawrence Renfroe of Roanoke, Va., treasurer.

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PASTORAL LETTER FROM THE APSO BISHOPS  
EASTERTIDE 1987

There is a little town in the heart of Appalachia called Stony Bottom. With the passing of the logging bonanza of the early part of this century, the town changed its name several times. Originally known as "Seldom Seen" it quickly reflected the temporary boom of people, stores, and lumberjacks complete with sawmills. When prosperity was over and the forests stripped of their rich timber, the town soon changed its name to Driftwood. For years the town barely survived, and finally decided to rest its labors upon forgotten hopes and dreams and determined it really was nothing more than a stony bottom; hence, its name today. The transition from Seldom Seen to Driftwood to Stony Bottom is a parable of Appalachia -- a region seldom seen by absentee corporations or by the federal government. A seldom seen economy that is fragile and recession-prone, Appalachia is a place where people have serious questions about economic development. Like pieces of driftwood, the people of the land have been victims of the changing waves and winds of corporate policy, the silencing of thousands of coal mines and factories, so that many towns and villages have deteriorated to stony bottoms. There are presently more Appalachians poorer and living in poverty than when the War on Poverty was declared twenty-three years ago. When corporate industry abandons the work force of a community there follows a loss of service, an eroding tax base, and declining investment. The thousands of "Stony Bottoms", largely rural, without jobs, carry social costs of more unemployment benefits to pay, increase of welfare rolls, loss of taxes, and a diminishing of human dignity. And on it goes like a Litany of Woe -- Seldom Seens, Driftwoods, and Stony Bottoms.

Into this region God has called the Episcopal Church. By mutual consent and common cause, the Appalachian People's Service Organization has become a significant presence for The Episcopal Church. As your APSO bishops, we write as pastors, not public officials. We speak as moral teachers, not economic technicians. We seek not to make some ideological or political point, but to lift up the human and ethical dimensions of the economic and spiritual life we live in the region, aspects too often neglected in public discussion. We ask for no additional money in this Pastoral for the support of APSO, and we do not



solicit letters or telegrams to our state and federal legislators. We simply want you to reflect with us and invite you to seek ways to respond to the havens of hope that emerging through the coalition of APSO. Listen to what we are hearing and seeing in the region:

● We have heard it said in the midst of a strike with miners barricaded behind sandbags on one side of the road and the company guards behind a high fence on the other, a miner picks up a guitar to pluck out a new song of strength and hope.

● We have heard it said that Appalachia is a place that has been labelled "hard to organize"; and yet, over and over again, the people are coming together to fight for clean water, land reclamation, better schools, more jobs, just wages, and better working conditions.

● We have heard it said that a textile worker shortens her hours so a co-worker can work longer to feed her family. Those who have jobs feed those who do not. Farmers join together to stop foreclosure of a neighbor. Steelworkers save the homes of their unemployed co-workers. Local citizens band together to save their environments from further destruction by toxic wastes.

● We have heard it said that Appalachians don't care about education; yet literacy clinics and programs are about to be established by APSO, and parents are banding together to work for better schools for their children.

● We have heard it said that Appalachians have a strong bond with the land. This is an ancient bond first formed by the Cherokee and other native Americans. It is now echoed in the lives of many who call Appalachia home.

All of these havens of hope are signs and sights that the times are changing. The Episcopal Church can respond. We call upon our people to do so by entering the market place and the political arena to participate in the struggle for systemic change and the transformation of our social, economic, political system from one of indifference and exploitation to one which is more just and caring. As Episcopalians, we can foster dialogue across the social community in order to build new solidarity with those whose rights are under attack.

DPS 87110/4

We know there is no cheap grace and hence no cheap discipleship. As Episcopalians, we need increasingly to find ways of putting our spiritual and material resources at the service of the poor and the oppressed and the unemployed. Most of all, we call upon all Episcopalians to commit ourselves anew to a unity of action that transcends the boundaries of our various parochial loyalties. For, as we all serve in regions that daily reflect the wounds of Christ's body, our conviction is that injustice, oppression, and death should not have the last word for Appalachia, but rather the last word is found in the ministry of another healer of long ago.

"Bring good news to the poor, to proclaim  
liberty to the captives and to the blind,  
new sight; to set the downtrodden free."

(Luke 4:18-19)

As bishops serving in the region of Appalachia and bound together in the Appalachian People's Service Organization, we take time to ponder the marvelous mercy of God's power in this region. We are conscious of the incredible task of leadership incumbent upon us at this moment of economic depression, rising unemployment, plant closings, absentee ownership of the land, education uncertainties, and natural disasters.

Justice for all, like peace, is certainly possible but it demands a change in attitude of both mind and heart. For justice to prevail there can be no exploitation of the poor, no hunger, no discrimination. For justice to exist, not only is a change in attitude demanded, but solutions to the problems must be found and implemented. We have no other moral choice. We recognize that persons of good will may differ on ways of realizing a just economy. But we strongly affirm that economic decisions that affect people are a moral concern.

God is honored when we create justice on earth for all people in whom God has placed favor. God is honored when the hungry are fed and when the poor and oppressed may taste the sweet fruit of justice. God is honored when the exiles may return in safety. God is honored when sinners repent and find forgiveness, when the broken-hearted are healed and become whole again, when the lonely and dejected and rejected discover their humanity through servanthood in the body of Christ, the Church.



If a vigil of hope is to be kept alive in these times, then we are going to need each other as never before. We will have to find the courage and the vulnerability to confess our hunger for a sustaining and supporting community. A solitary vigil of undaunted hope may be possible for the heroic and the saintly, but it doesn't last long for the rest of us. Who among us is exempt from periodic exhaustion, the onslaught of despair, or the temptation to retreat into distractions?

Hope is not a private virtue. It is a gift of the Spirit to the gathered faithful, the heart of what it means to be gathered as the Body of Christ. Hope, like laughter, can be contagious if we devote ourselves to nurturing it. Devotion, forbearance, and hard work will be required as we seek to find the words and sing the songs that will bring spiritual renewal and social justice in Appalachia. Our Presiding Bishop is teaching us to sing this song about social injustice. With hope as our compass we will not lose the trail of ministry that renews and transforms all Stony Bottoms, Driftwoods, and Seldom Seens in the region of Appalachia. Let us go forth into the world, rejoicing in the power of the Spirit. Thanks be to God!

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**SCOTT KEYNOTES**

**EXECUTIVES' MEETING**

DPS 87111

SAN ANTONIO (DPS, May 14) -- A record number of lay and clerical diocesan executives and spouses gathered here for the 19th annual workshop and networking Conference of Diocesan Executives in mid-spring.

Chaplain for the daily sessions was the Rev. John R. Claypool, IV, presently associate rector of Christ Church, here, and rector-elect of St. Luke's, Birmingham, Ala. Keynoter for the sessions devoted to the theme of "Empowerment for Creative Change: Growing through transitions in the Church and the World -- personally, professionally, spiritually, theologically" was the Most Rev. Edward W. Scott, former Primate of the Anglican Church of Canada. The 151 participants heard presentations by the chaplain and keynoter each morning and then gathered in workshops dealing with change in staff and parish clergy relationships, church business practices and changes in the institutional church.

This year, for the first time, special workshops were held for new diocesan staff persons and for spouses.

Executives from national program and service agencies, such as Church Deployment Office, Church Pension Fund, National Association of Episcopal Schools, Church Building Fund and the Episcopalian also attended as resource persons for participants.

The opening Eucharist was celebrated at St. Mark's by the Rt. Rev. John H. MacNaughton, Bishop of West Texas. Offerings from Conference worship services, totalling \$500.00, were given to the Presiding Bishop's Fund for World Relief, with special intention for the alien registration ministry of the Diocese of West Texas.

At the annual business meeting, officers and members of the Board were elected to plan the 1988 Conference: Vincent Currie, Diocese of Central Gulf Coast, president; Mary Lou Lavallee, Diocese of Western Massachusetts, vice president; the Rev. Charles Johnson, Diocese of Virginia, secretary; Evelyn Haygood, Diocese of Dallas, treasurer; and the Rev. Canon William Geisler, Diocese of California, and the Rev. Canon Edward Schmitt, Diocese of Edmonton, Canada, members of the Board.

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DPS 87111/2

The Most Rev. Edmond L. Browning, Presiding Bishop of the Episcopal Church, will be keynoter for next year's Conference, which will be held April 13-17 in Honolulu, with special consideration of issues and information relevant to the General Convention and the Lambeth Conference.

The Conference of Diocesan Executives, with members from the Episcopal Church and the Anglican Church of Canada, exists as an agency to serve the Church in the development of effective organizational and executive procedure, and provides a primary vehicle of communication among the members and with the national Church for planning and administration. Full time lay and clergy diocesan staff persons are eligible for membership. Bishops of the church are asked annually to nominate staff for participation.

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FOURTH WORKING CLASS

MINISTRY CONFERENCE HELD

DPS 87112

by Sandra Majors Elledge

BLACKSBURG, Va. (DPS, May 14) -- The fourth Wage Earners/Working Class Ministry conference brought together participants from 17 dioceses to continue planning and implementation of the Episcopal Church's ministry in this field.

The Rt. Rev. Edward W. Jones, Bishop of Indianapolis, celebrated the opening Eucharist at St. Mark's, Plainfield, Ind. at the start of the May 1-3 event.

The purpose of the forum, sponsored by the Appalachian People's Service Organization (APSO) and the Working Class Ministry Steering Committee, was to consider the issues and concerns raised by the Rev. Robert W. Carlson's report on his visits to 11 wage-earner congregations. Carlson did this research while on sabbatical from Seabury-Western Theological Seminary. He has since become assistant to the bishop for clergy and ministry development in the Diocese of Pennsylvania. (Copies of the report are available from APSO, P.O. Box 1007, Blacksburg, VA 24060.)

The first conference, in 1984, had challenged some of the stereotypes about the Episcopal Church and revealed a large number of wage earner congregations. The second and third conferences featured workshops aimed at making parish ministry in wage earner congregations more effective.

This fourth gathering, which drew people from as far away as Boston and Denver, began developing strategies for collecting demographic information on wage earner or working class parishes in the Church, using a questionnaire designed by the Mill City Clergy Forum in the Diocese of Massachusetts.

In this context, the term "wage earner" is loosely defined as someone earning an hourly wage and/or not having discretionary use of his or her own work time. This includes teachers, business people and many persons often considered as middle management.

A 1985 General Convention resolution on wage earner/working class ministry charged the Committee on the State of the Church with reviewing demographics and other information on working class congregations and presenting that material to the 1988 General Convention.

DPS 87112/2

This forum talked about how to gather the needed information and how to present it both for the Committee on the State of the Church and for parishes and dioceses.

One item of particular interest to those present was the spontaneous emergence of support groups of in wage earner/working class ministries. A group in the Diocese of Virginia formed about two years ago; the Mill City Clergy group came into being about five years ago. Most of the groups did not know of the others' existence until after they began meeting. The network has now grown to almost 500 wage earner/working class congregations in 71 dioceses.

One of the workshops at the Under One Roof conference in St. Louis, June 4-7, will be "Working Class Episcopalians: A Contradiction in Terms?", presented by the Rev. Deven Hubert-Allen of St. Luke's-on-the-Island, Wheeling, W.Va. It is hoped that more networking will be done at that time. A video tape from the May forum will be shown then and will be available subsequently from the APSO office.

Those attending the Plainfield gathering voted to meet there again on April 29-30, 1988. A steering committee of the Rev. Stephen Alexander, convenor; Sandra Majors Elledge, APSO staff; the Rev. Deven Hubert-Allen, the Rev. Jackie Means, Jay Calvert and Elaine Silverstrim was formed to plan the conference.

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PICTURE CAPTION

ELCA Bishops Celebrate Festival Eucharist

(86113) -- Near the end of the Constituting Convention of the Evangelical Lutheran Church in America which met in Columbus, Ohio, April 30-May 3, Bishop Herbert W. Chilstrom, center, newly elected head of the ELCA, presided over a Festival Eucharist. He is flanked by the bishops of the three merging Lutheran groups: Will Herzfeld of the Association of Evangelical Churches in America (l.), David W. Preus of the American Lutheran Church (r.), and James R. Crumley, Jr. of the Lutheran Church in America (far r.). The 5.3-million member denomination will be based in Chicago and has an official start-up date of Jan. 1, 1988. (Eds.: This photo may be used with DPS 87105 and 87106 from the May 7 mailing.)

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